ARTICLES

to be inquired of

In the Visitation of the Arch-deacon of BEDFORD, Anno Domini, 1641

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1641

The Tenour of the Oath to be miniſtred to the Church-wardens and Sidemen.

YOu ſhall ſwear, that you, and every of you, ſhall duly conſider, and diligently enquire of all and every of theſe Articles given you in charge: and that all affection, favour, hatred, hope of reward, and gain, or feare of diſpleaſure, or malice ſet aſide: you ſhall preſent all and every ſuch perſon, that now is, or of late was within your Pariſh, as hath committed any offence, or made any default mentioned in theſe, or any of theſe Articles: or which are vehemently ſuſpected or defamed of any ſuch offence or default: wherein you ſhall deale uprightly and fully, neither preſenting, nor ſparing to preſent any contrary to truth: having in this action God before your eyes, with an earneſt zeale to maintaine truth, and to ſuppreſſe vice: So helpe you God, and the holy contents of this Booke.

Concerning the Church, the Ornaments, and possessions thereof.

IN primis, Have you in your Church or Chappell, the whole Bible in the largest Volume of the last Translation, the Booke of Common Prayer, the two Bookes of Homilies, all well and fairly bound. And have you also in your Church the forme of the divine Service for the fifth day of November, and for the twenty seventh day of March, and the Booke of Constitutions or Canons Ecclesiasticall?

2 Have you a Font of stone set up in the ancient and usuall place? Is it well repayred, and fit to hold water? Have you a convenient and decent communion Table with a carpet of silke, or some other decent stuffe, continually laid upon the same at the time of Divine Service, and a fayre linnen cloth thereon, at the time of the receiving of the holy Communion? Is the same Table placed in such convenient sort, as that the Minister may bee best heard in his Prayer and Administration, and that the greatest number may communicate? Is it at any time used unreverently to any prophane or common use? Have you a faire Communion cup of silver with a cover of silver; a Flaggon of silver, or pewter to put the wine in, whereby it may be set upon the holy Table at the time of the blessing thereof? and are the ten Commandements set up at the East end of your Church or Chappell, where the people may best see and read them, with other sentences of holy Scriptures, in places convenient for that purpose?

3 Have you in the said Church or Chappell, a convenient seat for your Minister to reade service in, together with a comely Pulpit set up in a convenient place, with a decent cloth or cushion for the same, and a fair large Surplice? Have you a chest wherein to put the almes for the poore, with three lockes and keyes unto it, and another chest for keeping the Bookes, the com-

munion Vessel, and Ornaments of the Church?

4 Have you a Regiſter Book in the ſaid cheſt of parchment for Chriſtnings, Weddings, and Burials? Is it kept exactly according to the Canons? Is there a tranſcript thereof tranſmitted yeerely into the Lord Biſhops principall Regiſtrie? and have you in your Church a Table ſet up of the Degrees, wher in by Law men are prohibited to marry?

5 Is your Church or Chappell, with the Chancell theref, your Parſonage, or Vicarage houſe, your Pariſh Almeſ-houſe, and Churchhouſe in good reparations, and are they imploied to godly and their right holy uſes? Is your Church, Chappell, and Chancel decently and comely kept, as well within as without, and the ſeats well maintained, the Steeple and Bels preſerved, the windowes in no part ſtopt up, but well glazed, the roofe and wals cleane, and the whole floore kept paved, cleane and even?

6 Whether have any ancient monuments, or glaſſe windows beene defaced, or any Inſcriptions in braſſe, lead, or ſtone? or hath any thing at any time belonging to your Church or Chappel beene purloyned, and by whom?

7 Is there any in your Pariſh that doth refuſe to contribute towards the reparation of your Church, or toward the proviſion of ſuch things as belong thereunto?

8 What Legacies have beene given to the uſe and benefit of your Church, and how have they beene beſtowed? Who hath received and deteined them without due imployment?

9 Is your Churchyard well fenced with walls, rayles or pales? Hath any perſon encroached upon the ground of the Churchyard? are the bones of the dead decently interred, or layde up in ſome fit place, as beſeemeth Chriſtians: Is the whole conſecrated ground kept free from ſwine and all other naſtineſſe: hath any perſon quarrelled, or ſtricken another eyther in Church or Churchyard: Have any aſſemblies and meetings beene made in them otherwiſe then for holy uſes: When was it done, and by whom?

10 Whether hath any man erected any ſeat in the open or common alley of the Church, or in any place of the Church or Chancell without the authority of the Ordinary: and what ſeats be there in your Church or Chancell of inconvenient height, *viz.*,

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above fowre foot high: who erected them; and who set in the same?

11 Have you a true Terrier of all the Glebeland, Medowes, Gardens, Orchards houses, stocks, implements, tenements, and portions of Tithes, within your Parish or without, belonging to your Parsonage or Vicarage, taken by the view of honest men in the said Parish, appointed by the Ordinary? Hath a true copy thereof under the hands of the Minister and Churchwardens bin transmitted and laid up in the Lord Bishops Registry? If you have no such Terrier already made, and drawn up in parchment, you the Churchwardens and Sidemen, together with your Parson or Vicar, or in his absence your Curate, are now appointed to make diligent inquiry, and to subscribe unto, and assigne such a Terrier, as may continue in the Lord Bishops Registry for a perpetuall memory thereof.

12 Whether is any part of the Church, Chancell, Parsonage, or Vicarage-house in the memory of man decayed and taken away? or hath the covering of any of them beene changed for the worse to your knowledge?

Concerning publique Prayer, and administration of the Sacraments.

1 Doth your Parson, Vicar or Curate distinctly and reverently say divine Service upon Sundayes and Holydayes, and other dayes appointed to be observed by the booke of common prayer, as Wednesdays and Fridays, and the Eves of every Sunday and Holyday? Doth he observe the fit and usuall times? And doeth he duly keepe the Orders, Rites, and Ceremonies prescribed in the sayd Booke of common Prayer, as well in reading publique Prayers, and the Letany, as also in administration of the Sacraments, solemnizing Matrimony, visiting the sick, burying the dead, Churching of women, and all other Rites and Offices of the Church in such maner and forme as in the said book of Common praier he is enjoyned without any omission or addition: doth he in performing all and every of these weare the Surplice duly, and his Hood likewise; if he be a Graduate?

2 Doth your Minister declare to the people every Sunday at

the time appointed; what Holydaies and Fasting dayes are to be kept the week following?

3 Doth your Minister goe to the administration of Baptisme ever, immediately after the second Lesson of Morning or Evening Service? Doth he alwayes (at first) aske whether the child be baptized or no? Doth he alwayes take the childe in his arme, and make the signe of the Crosse upon the forehead of it? Doeth he baptize in any Bason or other vessell, and not in the usuall Font? Doth hee admit any Father to be Godfather to his owne childe, or such who have not received the holy Communion? Or baptize any children that were not borne in the Parish; or hath he refused or neglected to baptize any Infant within the Parish being in danger of death, notice thereof having been given to him, and hath any childe died without Baptisme by his default? And doth he at the Font, as soone as he hath baptized any childe, require the Godfathers and Godmothers to bring the childe to the Bishop to be confirmed, as soone as it hath learned the Catechisme?

4 Doth your Minister give warning publikely in the Church at Morning Prayer, the Sunday before he administreth the Communion, for the better preparation of the Parishioners? Doeth he administer it so often and at such time, that every Parishioner above the age of sixteene yeeres may receive the same at the least thrice in every yeere, whereof once at Easter? and doth he receive the same himselfe kneeling, on every day that he administreth it to others? and doth he administer it to none, but to such as doe reverently kneele at the receiving thereof? doth he alwais use the words of Institution, according to the Booke of common Prayer, at every time that the Bread and Wine is renewed? doth he alwaies deliver the Bread and Wine to every communicant severally, and with his owne hand, repeating to every one all the words appointed to be said at the distribution of the body and bloud of our Lord Iesus?

5 Doeth your Minister before the severall times of the administration of the Lords Supper, admonish and exhort his Parishioners, if any of them have their conscience troubled and disquieted, to resort unto him, or to some other Learned Minister, and open their griefe, that they may receive such ghostly coun-

counsail and comfort: as their conscience may be releived, and that by the Minister they may receive the benefit of absolution, to the quiet of their conscience, and avoiding of all scruple?

6 Hath your minister married any within the degrees of affinity or consanguinity, by Gods law forbidden? or without banes publisht 3 severall Sundays or Holidays in the time of Divine Service, in the severall Churches and Chappels of their severall abod, or in the times prohibited, albeit the Banes were thrice publisht, except with license or dispensation from the Lord Archbishops Grace, the Lord Bishop of the Diocesse, or his Chancelour, or other lawfull Judge first obtained in that behalfe? or hath hee married any without a Ring? or not betwixt the houres of eight and twelve in the forenoon? Hath hee married any secretly in a private house, or without their Parents or Governors consent signified, being under the age of 21. yeers?

7 Doth your Minister or Curate resort unto such as bee dangerously sick in your Parish (if he be sent for, or notice therof be given to him) to pray with them, to instruct and comfort them in their distresses, according to the order of the booke of common Prayer? And doth hee move them earnestly at that time to be liberall to the poore, if they have wherwith all to give?

8 Hath your Minister admitted any woman begotten with child in adultery or fornication, to bee churched without license of the Ordinary?

9 Hath your Minister ever refused to bury any, which ought to be interred with Christian buriall? or hath he deferred the same longer then hee should? Doth hee go before the corps to the grave and there say the whole Service appointed? Hath hee buried any in Christian Buriall, which by the Constitutions of the Church of *England*, or Lawes of the Land, ought not to bee so interred?

10 Doth your Minister in the Rogation days go in perambulation of the circuit of the Parish, saying, and using the Prayers, Suffrages, and Thanksgiving to God appointed by Law according to his duty, thanking God for his blessings, if there be plenty on the earth: Or otherwise to pray for his grace and favour, if there be fear of a scarcity?

11 Doth your Minister or Curate every Sunday and Holi-

day,

day before Evening Prayer for half an houre or more examine the youth and ignorant persons of his Parish in the Catechisme set forth in the book of common Prayer, and diligently heare and instruct them in the said Catechisme? and if he doe not, where is the fault; in the Parents or Masters of the chidren, or in the Curate neglecting his duty? And is the Minister carefull to tender all such youth of his Parish as have bin well instructed in their Catechisme to be confirmed by the Bishop in his Visitation, or any other convenient time?

12 Whether hath your Minister used continually before his Sermon the form of Prayer prescribed in the 55 Canon, especially in praying for the Kings majesty, King *Charles*, for the Queens Majestie, for Prince *Charles*, and all the Royall Progenie, with addition of such Stile and Title as are due to his Highnesse. And doth he also pray for the Lords, Archbishops, and Bishops, and other Ecclesiasticall persons?

13 Is your Minister a licensed Preacher yea or no? if hee be licensed, doth hee preach usually in his owne Cure once every Sunday, or in some other Church or Chappell neere adjoyning where there is no Preacher? If hee be not a licensed Preacher, doth he take upon him in his owne Cure, or elle where to expound any Scripture, or matter of doctrine, or doth he keep himselfonly to the reading of Homilies publisht by authority. And doth he procure a Sermon to be preacht once every month at the least by such as are lawfully licenced? And doth he or his Curate upon every Sunday, when there is no Sermon, reade some one of the Homilies prescribed by the Church of *England*?

14 Doth your Minister four times every yeere expressly teach and declare the lawfull authority which the King hath over all persons Ecclesiasticall and Civill, and the justly abolishing of all Forraine power or jurisdiction over them?

15 Doth your Minister publish in his Sermon any doctrine which is new and strange, and disagreeing from the Word of God, and from the Articles of Christian Faith and Religion agreed and publisht, *Anno Domi.* 1562? Or hath hee preached against the Ceremonies appointed to bee used in the Church of *England*, or any thing tending to the depraving of those Ceremonies? Or doth he intermedle with matters of State not fit to

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be handled in the Pulpit, but to be discussed by the wisdome of his Majesty and his Councell? If you finde any fault in these kindes, you shall present them.

16 Doth your Parson or Vicar, having a Curate under him, notwithstanding reade divine Service himselfe upon two severall Sundayes in the yeere publikely, at the usuall times in the Church which he possesseth? and doth he also administer both Sacraments as often in every yeere with the due observation of all the Rites and Ceremonies which are prescribed in the booke of common Prayer in that behalfe?

17 Doth your Minister being a Licenced Preacher, and one Learned, and sufficient, having any Popish Recusant or Recusants in his Parish, labour diligently with them from time to time to reclaime them of their errours, or otherwise is he over conversant with them, or suspected to favour them?

18 Hath your Minister substituted any stranger to preach in his place, who hath refused or doth refuse to conforme himself to the Lawes, Rites and Ceremonies established? or which hath not first shewn a sufficient Licence? or what unlicenced persons have preacht in your Church?

19 Hath your Minister or any other Preacher in your Church preached any thing to confute or impugne any doctrine delivered by any other Minister, before he hath acquainted the Lord Bishop of the Dioces therewith, and received order from him what to do in that case?

20 Hath your Rector, Vicar, or Curate read over in your Parish Church or Chappell every yeer before the Congregation, the Constitutions and Canons Ecclesiastical agreed upon by the Clergy of both Provinces, *Anno* 1604. in such maner as the same is commanded to be done?

21 Whether your Minister, or any other having taken holy Orders, being now silenced or suspended, or any other person of your knowledge, or as you have heard, held any Conventicles, or doeth Preach, or recite Sermons in private, or do use any other forme of divine Service, then is appointed in the book of common Prayer?

22 Is there any in your Parish, or resorting thereunto, who having taken holy Orders of Priest and Deacon doth voluntari-

ly relinquish and forsake his calling, and lives in the course of his life as a Lay man?

23 Hath your Minister stayed the publication of any Excommunications or Suspensions? and doeth he every halfe yeere denounce in his Parish Church all such of his Parish as are excommunicated, and persevere therein without seeking to be absolved? Or doth he wittingly and willingly keepe company with such as are excommunicate? and hath he admitted into your Church any person or persons excommunicate, with out a Certificate of their absolution from the Ordinary, or other competent Iudge?

24 Doth your Minister use such decency and comelines in his apparell, as by the 47. Canon is required: is he of sober behaviour, and one that doth not use such bodily labour, as is not seemly for his function and calling?

25 Is your Minister noted or defamed to have obtained his Benefice or his Orders by Simony, or any other way defamed to be a simoniacall person, or any way noted to be a Schismaticke, or schismatically affected, or reputed to be an incontinet person, or doth table or lodge any such in his house? or is he a frequenter of Tavernes, Innes, or Ale-houses, or any places suspected for ill rule: or is he a common Drunkard, a common gamester, or swearer, or otherwise faulty in any kinde that is scandalous to his function?

Concerning Schoolemasters.

1 Doth any in your Parish openly or privately take upon him to teach Schoole without Licence of the Ordinary? and is he conformable to the Religion now established: Doth hee bring his Scholers to the Church to heare divine Service and Sermons: and doth he instruct his Scholers in the grounds of the Religion now established in the Church of *England*: and is he carefull and diligent to benefit his Scholers in Learning?

2 Doth your Schoolmaster teach and instruct his youth in any other Catechisme then is allowed by publike authority: and what Catechisme is that he so teacheth?

3 Doeth any keepe Schoole in the Chancell or Church, by which meanes that holy place, and the Communion Table are many

many wayes prophaned, and the windowes broken?

4 Is any Living or meanes given towards the erection or maintenance of any Schoole with-held backe, or otherwise imployed, and by whom?

Parish Clarke and Sextons.

1 Have you a fit Parish Clarke, aged twenty yeeres at least, of honest conversation, able to read and write: are his and the Sextons wages paid without fraud according to the ancient custome of your Parish: If not, then by whom are they so defrauded or denied: by whom are they chosen: and whether is the said Clarke approved by the Ordinary: hath he taken an Oath, as in such cases is fit and required?

2 Is your Clarke diligent in his office, and serviceable to the Minister: doth he meddle with any thing above his office, as churching of Women, burying the Dead, or such like, having not taken holy Orders?

3 Doth your Clarke or Sexton keepe the Church cleane, the doores safe locked at fit time: is any thing by his default lost or spoiled in the Church: Are the Communion Table, Font, Books, Surplice, and other Ornaments of the Church kept fair and clean? Doth he suffer any unreasonable ringing, or prophane exercise in the Church: When notice is given of any Christian passing out of this life within the Parish, doth he neglect to toll a Bell, or to ring after the departure?

Concerning the Parishioners.

1 Doe any in your Parish exercise any Trade or Labour, buy or sell, keepe open shoppes or warehouses, upon any Sunday or Holyday, by themselves, their Servants, or Apprentizes, or have otherwise prophaned the sayd dayes, contrary to the orders of the Church of England? are there any among you that have used drinking or tipling in Tavernes, Innes, or Alehouses, in the time of Divine Service or Sermon, or reading the Homilies in the forenoone or afternoone upon those dayes: Or whether are there any Vintners, Inne-keepers, Victuallers, Alehouse-keepers, or other persons that have received any into their houses, do eat, drinke, or play upon the sayd dayes, during the time of Divine Service or Sermon? present their names, and how often they have transgrest.

2 Have you any in your Parish being sixteene yeeres of age or upwards, or others lodging or commonly resorting to any house within your Parish, that doe wilfully and negligently absent themselves from your Parish Church upon Sundayes and Holydayes, at Morning and Evening Service: Or who come late to Church, or depart from Church before Service bee done upon those dayes: Doe any of your Parish usually goe to other Parish Churches to heare divine Service or Sermons either Morning or afternoone: or doe they communicate or baptize their children in any other Parish; or doe any from other Parishes frequently resort to your Church or Chappell?

3 Have you any in your Parish who will come to heare the Sermon, but will not come to common Prayers, appointed by the book of common Prayer, making a schisme or division, as it were, betweene publike Prayer and Preaching?

4 Have you any that doe not reverently behave themselves during the time of Divine Service? Doe all among you both men and women devoutly kneele when the generall Confession of sinnes, the Letany, the ten Commandements, and all Prayers and Collects are read, at all offices of divine Service? Doe all use due and lowly reverence when the blessed Name of the Lord *JESVS* is mentioned? Doe all stand up when the Articles of the Beliefe,

life, or the holy Gospel are read? Doe any men cover their heads in the Church during the time of divine Service, unlesse it bee in case of necessity, in which case they may weare a night cap or coiffe? Doe all the people say audibly with the Minister the Confession, the Lords Prayer, and the Creede? Doe all say AMEN audibly, and make such other answeres to the Letanie, and all other parts of divine Service, as by the rule of the Common Prayer Booke are to be made by the people? Are there any that give themselves to babling, talking, or walking, and are not attentive to the Prayers and Himnes, and to heare the Word read or preached?

5 Have you any of your Parish being of sixteene yeeres of age or upwards, that doe not receive the holy Communion in your Church thrice every yeer at the least, whereof once at Easter, and whether doe they not devoutly kneele at the receiving thereof? Doe any having divers houses of remove, shift from place to place of purpose to defeat the performance of their Christian duties in that behalf?

6 Doe any of your Parish entertaine within their house any sojourner, common guests, or other persons who refuse to frequent divine Service, or receive the holy communion aforelaid? Present their names, qualities or conditions.

7 Is the fift day of *November* keept holy with Prayer and Thanksgiving to God, in such forme as is appointed by publike authoritie in that behalf?

8 Is there any in your Parish that hath beene heard publikely or privately to speak against, or knowne to write against the Booke of Common Prayer, or any thing therin contained, or against the Articles of Religion agreed upon, *Anno* 1562. or against the Rites and Ceremonies of the Church of *England* now established, *Anno* 1562. or against the Rites and Ceremonies of the Church of *England* now established, or against the Kings Supremacy in causes Ecclesiasticall, or against the Oath of Supremacy, or Alleageance; or against the Books of Homilies, and the godly reading of them in the Church, or that doth affirme by word or writing, that the forme of consecrating and ordaining Bishops, Priests, and Deacons, or any thing therin

contained is repugnant to the Word of God, or that the Government of this Church under his Majestie by Archbishops, Bishops, and other Ecclesiasticall Officers, is repugnant to the Word of God, or that hath spoken reproachfully or disgracefully of the Kings Majesties Courts Ecclesiasticall, or of the proceedings thereof?

9 Do any in your Parish hold or frequent any Conventicles or private Congregations, or make or maintaine any Constitutions agreed upon in any such assemblies: are there among you any authors, maintainers or favourers of heresie and schisme, or shalbe suspected to be Anabaptists, Libertines, Brownists, or of the Family of Love? Present their names.

10 Have you any Fathers, Mothers, Masters and Mistresses that being admonished thereof, do not send their children, servants, and apprentices to the Minister to be catechized upon such Sundayes and Holydayes as are appointed: do any of them refuse to come: Or if they come do they refuse to learne the instructions in the Booke of Common Prayer?

11 Are there any in your Parish that refuse to have their children baptized by your Minister, or that refuse to receive the holy Communion from him for any exceptions taken: and what are those exceptions? or have you any that refuse to have their children baptized according to the forme prescribed in the booke of Common Prayer?

12 Have any married Wives refused to come to Church to give God thankes after their childe-birth, for their safe deliverance?

13 What Recusant Papists are there in your Parish, or other Sectaryes: How long have the said Popish Recusants abstained from the Church, eyther at Service, or at the holy Communion: Doe they labour to seduce and draw others from the Religion now established, or instruct their Families or Children in Popish Religion, or refuse to entertaine any, especially in place of greatest service or trust, but such as concurre with them in their opinions: and doe they keepe any Schoolemaster in their house which commeth not to Church, to heare Divine Service, and receive the Communion? What is

his

his name? And how long hath hee taught there or elsewhere?

14 Is there any in your Parish that retayne, sell, utter, or dispersе any Popish Books or Writings, or the Books and Writings of any Sectaries touching the Religion, State, and Government Ecclesiasticall of this Kingdome of *England*, or keepe any Monuments of Superstition uncancelled, or undefaced?

15 What persons within your parish for any offence, contumacie, or crime of the Ecclesiasticall conusance doe stand excommunicate, how long have they so stood, and for what cause? Do any in your Parish set on worke, or converse, or keepe company with any person that hath been denounced publikely excommunicate? Declare their names.

16 Have any in your Parish, without consent of the Ordinary, or other lawfull authority, caused any to doe penance, or to bee censur'd, or punisht for any matter of Ecclesiasticall conusance by any Vestery meetings, or otherwise by their owne authority, or have taken any mony, or computation for the same? Present their names that have done it, and who have been so punisht? In what manner, and upon what cause?

17 Have any in your Parish beene married within the Degrees by law prohibited? Where and by whom do any being lawfully married live apart one from the other without due separation by the Law? Doe any that have beene divorced, keepe company with any other at bed or at board?

18 Doe any persons administer the goods of the dead without lawfull authoritie, or suppresse the last Will of the Dead? Are there in your Parish any Wills not proved? Or any goods of the dead dying intestate left unadministred?

19 Have any in your Parish used your Minister unreverently, or have laid violent hands upon him, or disgraced his holy office and calling by word or deed?

20 Have you any in your Parish to your knowledge, or

by common fame and report, that have committed adultery, fornication, or inceſt, or any that have attempted the chaſtitie of any woman, or ſolicited her to lewdneſſe? Have you any that are commonly reputed to bee notorious Drunkards, Blaſphemers of Gods holy Name, common ſwearers, common ſlanderers of their neighbours, filthy and laſcivious talkers, deſamers of others, ſymoniacall perſons or Vſurers? Bawds, and ſuch as have harboured women with child out of wedlock? or they have conveyed, or ſuffered ſuch a one to depart before they have made ſatisfaction to the Church? You ſhall truly preſent the names of all and ſingular the ſaid offenders, in caſe they have not been publikely puniſht, to your knowledge, for the ſaid crimes.

21 Is there any houſhoulder in your Pariſh, that doth not in his owne perſon, or by ſome of his Family, attend the Miniſter and the reſt of the Pariſhioners, every yeere to view the circuit and bounds of your pariſh?

22 Is there any that doth withhold the ſtock of the Church, or any goods or other things given to good and charitable uſes? Have any Executors neglected to perform their wils, eſpecially in paying of Legacies given to the Church, to the poore, or to any other honeſt and pious uſes?

23 Have any in your Pariſh given to the Churchwardens, or Sidemen, or any of them evill words, or caſt out threatning ſpeeches againſt them for executing their office, or do diſharten and deterre them from executing, as by oath and dutie they are bound?

Concerning Church-wardens and Sidemen.

1 Are your Churchwardens choſen by the Miniſter and Pariſhioners yeerly in Eaſter-week? Doe any take upon them to be Churchwardens and Sidemen not being lawfully choſen? Doe any continue in thoſe offices longer then one yeere, except they be choſen againe?

2 Doe your Churchwardens within one moneth at the moſt after their yeere ended, give up a juſt account of all ſuch mony, and

and other things as they have received and beſtowed, before the Miniſter and Pariſhioners? And have they delivered whatſoever is remayning in their hands, belonging to their Church or Pariſh to the next Churchwardens?

3 Have any Churchwardens loſt, ſould, changed, or retained any goods, ornaments, bells, rents, or impliments of the Church, without ſpeciall allowance from the Ordinary?

4 Have your Churchwardens and Sidemen from time to time done their diligence in not ſuffering any idle perſon to abide either in the Churchporch or Churchyard, in Service or Sermon time, but cauſed them to come into the Church to heare divine Service, or to depart, and not diſturbe ſuch as bee hearers there? Have they frequently in the time of divine Service ſearcht, who are in Innes and Taphouſes, or elſe-where abſent, and evill imployed? And have they preſented all ſuch to the Ordinary?

5 Have you the Churchwardens and Sidemen diligently obſerved whether all the Pariſhioners duly reſort to the Church every Sunday and Holiday, and have there remained during divine Service and Sermon, and whether they have received the holy Communion thrice every yeer, wherof at Eaſter once?

6 Hath there been provided againſt every Communion a ſufficient quantity of fine white bread, and good and wholſome wine for the Communicants that receive? And was that wine brought in a clean and ſweet ſtanding pot of pewter, or other purer metall?

7 Whether did you ſee the names of all Preachers, which were ſtrangers, and preacht in your Pariſh Churches, to be noted in a book for that purpoſe, and whether every Preacher did ſubſcribe his name, and of whom he had his Licenſe?

8 Have you the Churchwardens, together with your Miniſter, on every Sunday immediatly after Morning or Evening Prayer, written and recorded in a parchment booke the names of all Children Chriſtened, together with the names and ſirnames of their Father and Mother, and alſo the names of all perſons married and buried in that Pariſh the weeke before? And doe you keep the ſayd Booke in a cheſt carefully with three locks and keys?

9 Have the Churchwardens ſuffered the Church, Churchyard or Chappell to be prophaned by Plaies, Feaſts, Church-ales, Temporall Courts, or Leets, Lay-juries, Muſters, &c.

10 Hath the forfeiture of twelve pence for abſence from Church appointed by Statute for uſe of the poore, beene taken and levied by the Churchwardens, and imployed according to the ſaid Statute? and whether is the ſame forfeiture taken of all perſons which ſtand wilfully ſuſpended or excommunicate?

11 What rates and levies have beene made in your Pariſh for Church uſes, and how have they beene imployed? and have you at every Communion collected the devotion of the Communicants, and put it into the poore mans Box?

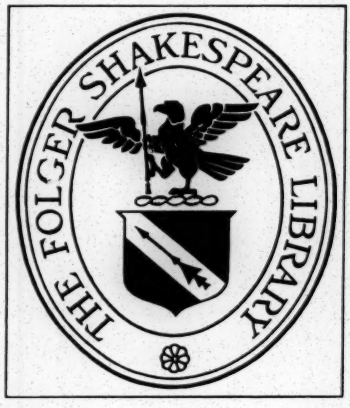
12 What inſtruments of ſequeſtrations have you received from the Eccleſiaſticall Courts, and what accounts have you, or do you make of thoſe tithes and profits which you tooke up in ſequeſtration?

And if there be any perſon or perſons that have committed any other offence or fault puniſhable by the Eccleſiaſticall Lawes of this Realme, then is ſpecified in theſe Articles, you are to preſent their names, offences, and defaults.

FINIS.

July 16. 1638.

Imprimatur,

GUIL. BRAY.

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